the Chaplain

Defending the Gospel

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The Gospel—GI Issue *by L. Alexander Harper*

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Irreligion and Its Causes *by J. V. Langmead Casserley*

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The New Strategy in Missions *by Willis Church Lamott*

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A Talk with Spiritual Skeptics *by Samuel M. Shoemaker*

OCTOBER 1956

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the Chaplain

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THE SOUNDING BOARD

From General Taylor

May I, on behalf of **General Maxwell D. Taylor,** Army Chief of Staff, express the Army's gratitude for all that the General Commission on Chaplains has accomplished during the past years and the fervent wish that we may continue to enjoy the excellent services of your organization in the field of ecclesiastical endorsement associated with procurement, and in the publication of THE CHAPLAIN and THE LINK magazines, which have been of tremendous value to military personnel.

—G. S. MELOY, JR., *Chief of Information and Education, Department of the Army*

No Bigotry

In your June 1956 issue of THE CHAPLAIN, on page 40, "News Roundup," I read an item regarding myself and a comment made by Maj. Gen. George D. Barth. I would like to take this opportunity to thank you for including this item in your very fine magazine. May I also commend you for your very fair attitude toward those not of the Protestant faith. The fact that you referred to me as "Father John K. Connelly" is surely indicative of the fact that there is no narrowness or bigotry in the policies of your excellent publication.

Perhaps we are beginning to heal the ruptures of the past and are now beginning to progress toward better understanding of all races, creeds, and colors. Indeed, it is important that all Christian forces join in the very difficult fight against communism. If we can set aside our prejudices but still adhere strictly to the tenets of our respective faiths, we will, in the end, destroy the forces of atheistic communism.

Again, my sincerest expression of admiration to the fine staff of THE CHAPLAIN and best wishes to you for many, many years of fruitful service to God and country.

—CHAPLAIN JOHN K. CONNELLY, U.S.A.

Meeting in Australia

Last week it was my great pleasure to meet USAF Chaplain (Col.) Ormonde S. Brown. He made a brief visit here [Amberley, Australia. See picture and story on p. 48].

Once again may I convey my sincere thanks to you for continuing to send me THE CHAPLAIN. I do greatly appreciate it and look forward keenly to each issue. The articles are very helpful and some of them a real inspiration.

—CHAPLAIN JAMES R. PAYNE, RAAF

Follow-up Wanted

Please send me 20 more copies of THE CHAPLAIN, April 1956 issue. Should there be any follow-up to the Tillich, *et al.,* articles, I should appreciate hearing from you.

—PETER H. JOHN, *Harvard University*

BY

L. ALEXANDER HARPER

After service as a line officer (tactical radar) in the Navy, 1943-46, and as chaplain of Destroyer Squadron 14, 1952-54, Mr. Harper knows GI's well. A graduate of the University of North Carolina and Yale Divinity School, he is now pastor of the First Church of Christ, East Haddam, Conn.

The Gospel—GI Issue

HOW does the chaplain defend the gospel before the bar of a military congregation? Should he defend it at all? If so, is there a GI issue of the gospel like everything else in military service?

To phrase the question differently, what sort of Christian apology is called for in military life? Alan Richardson reminds us that the popular confusion between "apology" and "apologizing" (in the modern sense) may claim royal patronage. When in 1796 Bishop Richard Watson published *An Apology for the Bible,* King George III commented: "Apology for the Bible! Apology for the Bible! I did not know that the Bible required an apology." [1]

Certainly the Christian gospel and the Scripture need no apology in King George's sense of the word, least of all in the armed forces, where the apologetic, cringing individual who cannot hold his head up and speak for himself is the least admired and the last to be followed. George Laird Hunt quotes these words of a former chaplain: "In the Navy I learned it was important to so conduct the services that there wouldn't be any theological matter anyone could take exception to. The basic need is to be-

[1] *Christian Apologetics* (New York: Harper & Bros., 1947), p. 23.

long to a group. . . . We pick out the more useful parts of the doctrine to that end." [2] Does such a chaplain, who seeks only to be inoffensive, commend his Lord? Heaven protect us from this Caspar Milquetoast apology for the gospel!

Christian apologetics traditionally meant something quite different from apologizing. It meant proving at the bar of reason the inescapability of the Christian's belief in God. It meant defending the gospel quite literally against all attacks upon the Christian point of view. A military picture indeed!

In an arresting figure Kenneth Foreman has likened the double task of theology to that of Nehemiah's workmen in the Bible. They were each provided with two implements, a sword and a trowel: they had to be equally ready to build and to fight. So theology which is only polemic goes around chopping off heads. "Its aim may be accurate and its thrust deadly; but it builds no abiding city. Theology armed only with the trowel may be driven from the scene by some invasion of alien ideas, and so leave the city in defenseless confusion." [3]

Protestants are not agreed on this need for defending the gospel. "We must take care," said Martin Luther, "not to defend the Gospel so that it collapseth. Let us not be anxious: the Gospel needeth not our help, it is sufficiently strong of itself." [4] Likewise, confessional theologians today would blunt the sword of apologetic and beat it into the plowshare of simple proclamation. "When you argue that the Christian religion is superior," they ask, "what's your measuring stick?"

Such needed warnings notwithstanding, many chaplains would still defend the gospel against misinterpretation from within and from without, defend its relevance to the most searching questions and the deepest needs of every man. There is at least one aspect of this task that is incumbent on any minister who would "get through" the gospel message to a modern congregation in or out of military service: exposing and correcting caricatures of the gospel itself. Distorted images of religion may be the result of bad teaching and dull preaching. They may flow from the betrayal by Christians in practice of what they affirm in principle. Whatever the cause, the unhappy result is an insulting cartoon of religion in the minds of soldiers and sailors and airmen otherwise hungry for meaning and for mercy.

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[2] *Rediscovering the Church* (New York: Association Press, 1956), p. 8.

[3] *The Register,* Louisville Presbyterian Seminary, June 1949.

[4] Quoted in Karl Barth, *Doctrine of the Word of God* (Edinburgh, 1936), p. 33.

Here are four such caricatures that must be overcome. The first two are common to our whole generation, the last two more peculiar to the military service. The gospel is falsified when it becomes merely (1) incredible, (2) irrelevant, (3) moralistic, or (4) effeminate.

Is the Gospel Incredible?

The Christian claim *is* incredible in one important sense. Why *should* God pick a clannish, wandering, persecuted tribe of Semites, enter into covenant with them and remain faithful to them in spite of betrayals and perversions of their own mission? More incredible still, why should God himself have come in a certain crucified rabbi, as claimed by Christians, to save not merely Jews but all men from themselves? There is something embarrassing in all this, something that does not quite fit neatly into our ready-made molds for how God must act if he is respectable.

Yet when the gospel is turned into a wonder story of purely antiquarian interest, it becomes incredible in quite a different sense. The doubts of the Savoyard Vicar in Rousseau's *Émile* two centuries ago still have a ring familiar to the modern Christian apologist: "You preach to me God, born and dying, two thousand years ago, at the other end of the world, in some small town I know not where. Why did your God make these things happen so far off, if he would compel me to know about them?" [5] The answer is that the gospel is no mere narration of God "born and dying, two thousand years ago," but God living and active *now*. The great saving events of the Scripture are our pointers to what God is doing in our own midst in 1956.

The gospel becomes incredible to men for still other reasons. For some, the Christian claim is unbelievable because a particular form of one theological doctrine is claimed to be indispensable to Christian faith. It may be an ancient formulation of the two natures of Christ, or a theory of the atonement, or one explanation of the real presence in the Lord's Supper, or a confident blueprint for immortality. For all the importance right doctrine may have, to make any particular formulation of it identical with the content of Christian faith itself is to neglect the apostle's warning about treasures in earthen vessels. More than that, it risks idolatry by making absolute something less than the living God. It also fails to recognize that the serious doubter of some traditional teaching is, like Jacob, really wrestling with an angel of the Lord. The wise chaplain will welcome such genuine engagement with the truth. Instead of crying "Heresy!" he will help this pilgrim break the shell

[5] Everyman Edition (London: J. M. Dent & Sons, 1955), p. 269.

of that childish conception somewhere along the line which makes the gospel essentially incredible for him.

Some men mistakenly believe that in religion they are expected to have "faith" in some unexplained way which either violates straight thinking or abandons it entirely. Christian thinkers have never settled in any final way the relation of faith and reason, but this much is clear: there is no serious thinking about great questions of life and death that is not already based on some sort of faith. Likewise, there is no Christian belief that does not involve understanding. There is no question of faith *or* proof to be decided in pitched battle, but a faith seeking understanding and an understanding acknowledging its own inescapable commitments. Religious faith in the primary Christian sense is not saying "OK" to incomprehensible dogma but a wholehearted trust in the goodness and power of God, whose ways may not be our ways but whose faithfulness to us is "without shadow of turning."

With some such understanding of faith as confident trust, of doctrine as necessary but open-ended formulation, and of the scriptural record as witness to the present activity of God, the Christian message may still remain a "stumbling-block to Jews and folly to Gentiles." But at least the gospel is not caricatured. Honor the skeptic by letting him doubt the real thing!

Is the Gospel Irrelevant?

A merely incredible message makes no contact with real questions, genuine needs, importunate hungers of the soul. Hence it is irrelevant to real life. The whole enterprise of religion becomes an optional pastime and not a very entertaining one at that.

I find that men in the service will talk freely enough about what "real life" means to them. To be sure, this often reduces to steak and pie à la mode and cars and shows and gals more available than Dante's Beatrice. I confess that I find such values generally healthier than the more "spiritual" interests of that anemic little group of modern Manichaeans who sometimes cluster around the chaplain. There are profound *spiritual* affirmations implicit in an unembarrassed acknowledgment of the body and its needs as good, affirmations close to the heart of the gospel.

My concern in mentioning this is to underscore the need of keeping close contact between the gospel and universal human interests if it is not to be caricatured as irrelevant to life. In my judgment, great harm is done by well-meaning chaplains who misinterpret Paul's "flesh and spirit" distinction in Galatians as if it meant "the soul is good, the body is evil."

The gospel then becomes a kind of "spiritualism" whose mission is to replace "materialism." But the spiritual is the ultimate dimension and meaning of the material, not its rival. Christianity speaks of a "Word made flesh," a sacramental life, a hallowing of the commonplace. Loss of this insight, I believe, is in large measure responsible for the widespread assumption that religion is an optional icing on the cake of life for the gourmets who prefer the delicacies, rather than the indispensable main course of meat and potatoes for men who would keep from starving.

Sometimes the Bible itself is caricatured as an old-fashioned book quite as irrelevant as cavalry in a day of atomic cannon and guided missiles. The assumption is that the Bible is a competitor with all the how-to books of a technical age. The Bible is timely as well as timeless, but not in this way. It is rather the compass, the pointer, the central witness to those saving events through which God still illumines and empowers life. The chaplain's opportunity is leading men to those great passages wherein they find their own life and death writ large. The 139th Psalm is only one obvious example of how the Bible can become luminous to a man in military service, whether flying in a jet plane at supersonic speed or sounding the depths of the sea in an atomic submarine:

If I take the wings of the morning
and dwell in the uttermost parts
of the sea,
even there thy hand shall lead me,
and thy right hand shall hold me.

Is the Gospel Moralistic?

The gospel is moral through and through to the marrow of the bone. It begins with a holy God who calls forth the holiness of men. It is concerned from start to finish with a new kind of *relatedness* among men, with the whole created order, and with God. It talks about a new covenant, a new faithfulness even in small matters, a new valuing of persons, even the outcast and rejected of men. It speaks of a wholehearted concern for the neighbor at hand which is both demand and reward of a divine love. All of these are moral matters, and they are at the heart of the gospel. Christianity is not a private club of solitary mystics manicuring their spiritual toenails. It is a revolutionary social movement turning right-side-up our twisted, loveless relations within ourselves, with one another, and with God.

But the gospel is not moralistic. Moralism is legalistic preoccupation with law in its letter and not in its spirit, accompanied by a haughty look-down-the-nose sneer at those who don't toe the line in the last detail. No forgiveness and precious little humility here. Against the compulsive necessity of this kind of religion, the apostle

Paul declared, "For freedom Christ has set us free." Alas, moralism is still perpetrated under the name of Christ.

The new character education lectures, required of all personnel, may serve to prod some men to serious thought about their own standards of conduct. Certainly they introduce the chaplain systematically to all the men of a command. Yet, in the hands of inexpert and moralistic chaplains, one wonders whether the over-all effect of this character education is not often to re-enforce an already prevalent stereotype of religion as moral legalism. Yes, character education is not preaching the gospel. With captive audiences, it must not be sectarian or even explicitly Christian in orientation. It's all in the regulations. But GI Joe doesn't know all these fine points. His chaplain has just discovered what Kipling noted two generations ago: "Single men in barricks don't grow into plaster saints." So he lectures his men sternly on the sobering consequences of being AWOL or sodden drunk, on the seriousness of theft, promiscuity, VD, and so on. The result? Principally, I suspect, that the chaplain is labeled the professional scolder and watchdog of service morals. My point is that another distortion of the gospel may be unwittingly underscored by this somewhat confusing double role of the chaplain. This need not be the case, if the chaplain himself knows the difference between morality and moralism.

If the Christian gospel is not simply moralism, if it does not merely warn men against "cigareets, whuskey, and wild, wild wimmin," what does it say? It says that personal vices and sexual disorders are more the consequence than the cause of sin. The gospel looks to the root which determines the fruit of the tree of life. If the root is sound, the fruit will be too. It takes hold of a man at that inmost center of his life where as a whole person he feels accepted or rejected. It tells him that in all his loves and hates, all his hopes and fears, he is dealing with One he may not have known but who knows him better than he knows himself, One in whom he may not have believed but who believes in him and in what he may become.

What has all of this to do with morality? Augustine summed up this Christian morality which is not moralism. "Love God," he said, "and do what you wish." By that he meant, of course: "Love God, and his wish will be your desire." Conduct is Christian, not when it conforms to a rule (not even the Golden Rule), but whenever men make intelligent and responsible decisions in the light of God's love in Jesus Christ. It would be difficult to imagine a Christian decision violating the traditional Commandments. But where the Christian's deed may conform with that of the non-

Christian, his motive does not at all. It is precisely this motive that distinguishes his morality from moralism or expediency.

Is the Gospel Effeminate?

One of the hardest of all nuts for the chaplain to crack is a view of religion as an effeminate interest. I am not sure of the roots of this caricature, but I am certain of its prevalence. The drill sergeant and the chief boatswain's mate may well be devout (I have known those who were), but is there not a tendency of the blood-and-guts type of man to shy away from religious groups? Many a man seeking the chaplain's counsel has echoed these words: "For God's sake don't tell anybody I came to see you!"

Many things may be in the background of this conception of religion as effeminate: identification of the church with "mother's interests," prayer with lack of self-reliance, gentleness with cowardice, and the Christian virtues generally with a sweetness and light that belong more with lace and ruffles than with skivvy shirts and battle helmets. I'm also sure the larger picture would include a great many little boys trying to prove themselves big men, continuing an overprotracted adolescence and rebellion against their parents and their parents' religion.

Professional religious workers who are a little bit precious themselves, together with much sentimental Christian art and maudlin piety, must do a good part of the damage. "In Christian art," Aldous Huxley observes, "the Saviour has almost invariably been represented as slender, small-boned, unemphatically muscled. Large, powerful Christs are a rather shocking exception to a very ancient rule." [6]

Undoing effeminate distortions of Christian truth certainly does not call for turning Christ into a paragon of physical culture or hanging a sign above the altar to read "For Men Only." The answer lies in showing that the love and humility and grateful dependence on God enjoined in the gospel are necessary to mature manhood as well as womanhood. But there is a masculine side of Christianity which should be made plain to skeptical men under arms. There is a call to courage, heroism, and sacrifice of the highest order, and there is a Saviour obedient unto death. For all its spartan overtones, the image of Jesus as a man among men should at least replace the stereotype of "gentle Jesus, meek and mild."

Geoffrey Studdert-Kennedy, the famous British chaplain of World War I, once recalled being in the trenches during a heavy bombardment. On one side of him a sergeant joked and swore great oaths; on the other a terrified soldier

[6] *The Perennial Philosophy* (New York: Harper & Bros., 1945), p. 157.

whimpered despairing prayers for his own safety. Reliving the scene, Studdert-Kennedy commented:

> I wish that chap would chuck that praying. It turns me sick. I'd much rather he swore like the sergeant. It's disgusting, somehow. It isn't religion, it's cowardice. It isn't prayer, it's wind. I'd like to shut him up. He probably seldom, if ever, prayed before, and now he substitutes prayer for pluck. I wouldn't mind if he'd pray for pluck, but it's all for safety. I hate this last-resort religion; it's blasphemy. The decent men all despise it. Look at the sergeant's face. That other chap keeps banging into his mind a connection between Christ and cowardice. That's where the blasphemy comes in.[7]

I don't justify the chaplain's attitude toward that frightened soldier. Maybe he was just unsympathetic, as he was toward critics who argued that foxhole religion is better than none at all. But I insist that this is precisely the way countless men do react to religion. If many of our chaplains wonder why their religion is anathema to many a soldier who is a "pore benighted 'eathen but a first-class fightin' man," like Kipling's Fuzzy-Wuzzy, then let them learn from Studdert-Kennedy. The Christian gospel is not effeminate. Its intention, in C. S. Lewis' phrase, is to create not nice people but new men.

These, then, are four distorted images which the chaplain must overcome in presenting the imperious claims and the great good news of the gospel. But the best way to overcome them is not denunciation of the false image but the showing forth of the true image. The way to defend the gospel is to preach it without "apologizing" and without watering it down to a least offensive common denominator.

It should go without saying that what the chaplain *is* can speak so loudly that men will not hear what he says, if word and deed are miles apart.

[7] From "The Hardest Part" in *The Best of Studdert-Kennedy* (New York; Harper & Bros., 1948), p. 22.

CHURCH VOCATIONS

These pamphlets on vocations are published by the National Council of Churches, 120 E. 23rd St., New York 10, N.Y.:

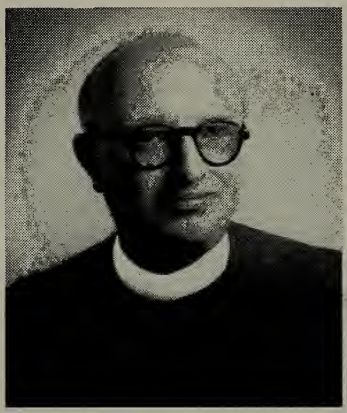
Out of Uniform into What? gives guidance in church vocations for returning service men and women. 5¢; $3.75 per C.

Possibly the Ministry lists the qualities, skills, and training required for the Christian ministry. 5¢; $3.75 per C.

Christian Youth and Christian Vocation is a 30-page booklet prepared by UCYM. 35¢.

Listing of Church Vocations describes training and skills required for each of 48 vocations. 10¢; $7.50 per C.

IRRELIGION
And its Causes



J. V. Langmead Casserley

Brought up in the anti-Christian tradition of English Rationalism, Dr. Casserley (now professor of dogmatic theology at the General Theological Seminary, N.Y.C.) became a convert to the Church of England in early manhood. His own wrestling with the question of the truth or falsity of Christianity has made him a superb apologist.

IRRELIGION, of course, is in no sense a peculiarly modern phenomenon. At all times and in all places men very understandably tend in certain moods to feel hostile to, and estranged from, religious beliefs and practices. Sometimes they dislike religious people and institutions—not always without good reason. Sometimes they are irked and constrained by the special duties and responsibilities that religious belief appears to carry with it. At other times they may be attracted by religious personalities and the practices of worship and prayer but feel held back by serious intellectual doubts and scruples that their honest regard for the truth forbids them to ignore. At other times, again, they may be swayed, even dominated, by a prevailing neglect of religion in the social group or class to which they belong. Lastly, there have always been those who feel that religious reverence for that which is higher

than man is a barrier against human progress which prevents man from attaining his own godlike stature.

We may begin with this last group first. According to the book of Genesis, it was the desire to transcend the limitations of human nature and become a kind of god—by demonstrating the power to defy and stand over against God—that caused the first sin and fall of man. "Ye shall be as gods, knowing good and evil." Certainly every Christian must say that the only being in the universe who has a right to be irreligious is God; he is the one being who can never practice either worship or prayer. Thus there is a kind of illusory godlikeness about the completely irreligious life.

It is, however, most definitely an illusion because in fact no human being can contrive anything so contrary to his nature as a totally irreligious existence. In human life the real alternative to religion is not irreligion but idolatry.

In this many-stranded existence of ours we have all of us what may be called a *number one* element in our lives, that dominating motive and all-compelling interest to which in the last resort all other motives and interests must defer. It may be family or business, class or political party or nation, art for its own sake, science for its own sake, financial and commercial success; or it may even be simply the comfort, ease, and delight of a completely self-centered existence. But whatever a man's *number one* may be, his *number one* is his god.

Thus the only alternative to the true God, the living God of the Bible who takes the initiative and reveals himself, is some kind of idolatry. Perhaps the worst and most lethal types of modern idolatry have been of a political character, the wild and reckless nationalism and the frenzied support of totalitarian parties and states that have filled the modern world with so much blood and shame. But there are other idolatries; and though we must sometimes condemn the idolatries of other men, we must beware of making such a condemnation an excuse for ignoring our own. Nearer home we find all about us the little-minded idolatry that worships, above all, material wealth and the kind of success of which visible prosperity is the outward sign.

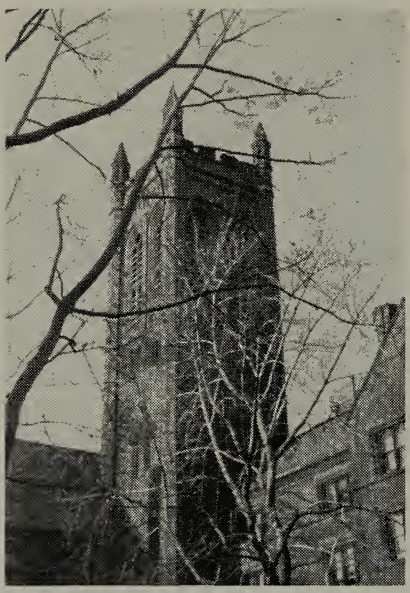
Whole social groups sometimes form for themselves what may be termed either a positively, even fervently, irreligious tradition or culture pattern or, alternatively, a tradition or culture pattern that has formed and fosters the habit of ignoring religious issues altogether, in a mood of prevailing apathy and neglect. The traditional irreligion of the industrial and manual working classes in so many European countries is very often of this kind. These people

are born into families whose members have not attended churches, worshiped, or prayed for perhaps the last six or seven generations. For an individual member of such a group to return to the church now is to become the object not so much of persecution as of ridicule and amazement. (In France, of course, the normal proletarian state of mind is rather stronger than this, and in many areas the mass of the people are not so much indifferent as positively hostile.)

Where this state of affairs has come about, it may be interpreted and understood historically, and we may say that under such conditions irreligion is not so much a personal sin as a social calamity. It would appear to have been rooted in large-scale population changes during the 18th century —changes which the church at that time made very little or no effort to understand or cope with —and the spiritual and intellectual apathy of these mobile people subsequently occasioned by several generations of grinding poverty and oppression.

Among the better-educated and more intellectually inclined classes there exists the feeling that profound intellectual reasons make it impossible for intelligent men to profess a religious faith with complete intellectual honesty. This state of affairs may also be dated, so far as our modern world is concerned, from the 18th century, with its so-called "enlightenment." With all this we are familiar enough: the science-and-religion controversy, the impact of historical criticism on a simple biblical faith, the new knowledge of other religions and cultures side by side with Christianity in this world, changes in philosophical outlook, and so on. This intellectualized type of irreligion is the one upon which Christian writers and apologists have most of all concentrated, and of the making of many books about it there is still no end.

It is true that nobody can be argued into Christianity. On the other hand, where men are genuinely swayed by honest doubts that prevent them from coming to the faith, such doubts, if they really are honest, can be removed only by careful and critical discussion. It is absolutely right and always desirable that Christians with intellectual and literary gifts should repeatedly in every generation find in this great task of apologetics a true and dedicated ministry and vocation. Men who have experienced honest doubt and genuine intellectual scruples cannot come to any faith in Christ except by the way of careful rational analysis. If they were to make the act of faith by deliberately putting aside and ignoring their doubts, they would be leaving behind them not only their intellectual scruples and hesitations but, also a part, and that perhaps the best part, of themselves. Christianity



Above, the Chapel of the Good Shepherd towers above Manhattan's Chelsea Square, site of General Theological Seminary, where Dr. Casserley teaches theology.

is not a half-faith for half-men; it is the whole faith for the whole man.

There are few of us who are not attracted in some moods by the idea of a life without responsibilities. It is difficult to conceive of such a thing in any detail, but the idea itself is plainly not unattractive. Some at least of the contemporary European existentialists—although this could fairly be said of only a small minority—have toyed with the idea of the completely irresponsible existence. To any normally intelligent man, however, it would be obvious enough that some immediate responsibilities to our fellow men simply cannot be avoided in any mode of life that includes social elements, as human life must always and inevitably do.

It may seem possible, however, at least to avoid any ultimate responsibilities. Our proximate responsibilities to our fellow men are responsibilities toward others who are no more than our equals, finite responsibilities toward finite beings and things; but our responsibility to God is an infinite responsibility to an Infinite Being. It is very understandable that we should grasp greedily at any pretext for supposing that no such being exists, or that, if he does exist, his existence is such as to make no difference, and that in consequence no such responsibility arises.

Writers critical of the religious way of conceiving, shaping, and living human life often attribute the act of religious faith to wish-fulfillment. Perhaps they should consider the many human wishes and needs that the act of religious faith frustrates and denies, and the extent to which our wishes and conscious needs are more amply and efficiently catered for by the denial of any religious faith. I confess that in many moods I often wish for the all too human and too superficially conceived kind of "freedom" which my religious faith denies me, and I do not believe that I am by any means the

only man to experience this mood. If it is true that religion fulfills our desires, the desires it fulfills and the needs it meets are desires and needs rooted very deeply in our being and of which, consequently, we are conscious only rarely. The multitude of superficial needs and desires which enter repeatedly into our everyday consciousness, any living religious faith is apt repeatedly to censor and frustrate.

This particular aspect of the question is also complicated by the problem of authority. Any living religious faith is obviously an authoritative faith. More than that, any church or community living under and upon a tradition of authoritative faith is inevitably one that imposes a high degree of authority upon its organs of spiritual and religious leadership. A living and authoritative religious faith inevitably calls into being an authoritative, living church. Unfortunately, this means setting up forms of spiritual and religious authority which in a fallen world will inevitably be abused at times. There is just no help for this. If we are to have the treasure, we can have it only in earthen vessels. In no case will men really like religious authority. They will despise it, and rightly, when it is corruptly exercised; but they will shy away from it even more when it is used with integrity and genuine spiritual power.

Many of our contemporaries in particular are conditioned almost by their education to shy away from the idea of authority; and yet clearly no gospel of a living God who has revealed himself once for all in history, whose word had gone out even unto the ends of the earth, can possibly be declared and set forth before men except with authority and power. This is one of those nettles that must be grasped. Men must make their peace with the authority of God and with the kind of real, although delegated, authority that he confers upon the church and the men in the church to whom he entrusts the dangerous, testing ministry of spiritual leadership. But we must not be too surprised if we find that a great many human beings react against this necessity with some hostility, at all events at first sight.

No doubt irreligious people

Below, a professor hurries across the quadrangle to some appointment.

often make too much of their dislike of religious persons and institutions. Certainly, religious people often fall sadly short of their aims and professions. No doubt this is inevitable because they have to uphold standards of life and a conception of human existence of which all men have fallen short throughout human history, and of which they will continue to fall short to the end of time. Of Christians it must always be true that "we preach not ourselves, but Christ Jesus." Like John the Baptist, every Christian knows that he is "not that Light," and that only Christ is "the true Light." The Christian ministry and preaching is essentially a ministry and preaching *of* sinners *to* sinners. It is almost a part of the gospel we proclaim that we ourselves, even while we are proclaiming it, fall beneath its judgment and stand in desperate need of its mercy.

But we must never turn this great truth into an excuse for the particular and visible ways in which we fall short of our gospel, often so short as to scandalize even the world. Christians must always remember that the world judges them, and in a sense rightly, not by *its* own standards but by *their* own standards. This may seem to us an odd and rather irrational proceeding, but we have no right to question its legitimacy, and perhaps we should rejoice that non-Christians, even while repudiating Christian standards for themselves, at least appeal to Christian standards and acknowledge their authority when engaged upon the pleasant task of criticizing and judging us.

Certainly Christian persons and institutions, judged by ordinary secular standards, are not inferior to non-Christian persons and institutions. Taken in general, Christian people probably display and live by higher standards of moral and spiritual integrity than non-Christians. Similarly the church and other Christian institutions, despite their manifest corruptions and many backslidings, have at least a rather better historical record than states, nations, empires, and similar secular organizations. The trouble is not that we are worse than the others when we are judged in the light of the standards that are generally acknowledged; our shame is that we are not visibly better than the others when we are judged by our own standards.

Nevertheless, our experience in the church and in the community of our fellow Christian people is that all these failings, corruptions, and shortcomings, although they must always be deplored, can be borne with patience and understanding whenever there is a genuine charity and real penitence and humility. We know too well that we dare not condemn our brothers in the faith, for we our-

selves stand too much in peril of a like condemnation.

It is our task, I think, to communicate something of this experience to the world, to show that in the Christian life we need neither forget the undeniable failings and corruptions of Christians and the Christian church on earth, nor on the other hand be alienated from the church by the memory of these things, and that this ability to love and trust while still remembering what cannot and must not be forgotten is one of the great triumphs of the church. The Christian has to learn to forgive the church and his fellow Christians as part of his own hope of forgiveness. So that the Christian love of, and loyalty to, a church and community whose record and contemporary practice cannot at all points be defended, is itself a living witness to the spirit of charity, tolerance, and forgiveness which despite all its failings still lives in the Christian church, and which the world itself so sorely needs.

We have looked in this brief article at several of the chief causes of irreligion. Obviously a whole book could be written about every one of them. The Christian faith is one that must be preached and declared with integrity and authority, defended with rational cogency and intellectual understanding, lived above all in a charity and a spirit of tolerance and forgiveness that accord with its own deepest nature. However we proclaim the faith and however we live under its judgment and by the power of its spirit, it will probably continue to be true that some people will treat it with indifference and others with hostility. We have no warrant whatever in the New Testament for supposing that this will not always be so. But much of the indifference with which we now meet can be overcome, and much of the hostility appeased into nothingness or shamed into silence. *That* we may regard as our indispensable working faith. The causes of irreligion can be offset, at least in a large number of cases; the forces making for irreligious lives can be frustrated, at all events in the lives of a large number of persons. This is perhaps all we can say with confidence in the church militant here on earth, and in my view all we need be able to say.

In essentials, unity;

in nonessentials, liberty;

in all things, charity.

—Rupertus Meldenius

EDITORIAL

Other issues of The Chaplain in 1956 have presented the Christian gospel in positive terms—*"Defining* the Gospel," *"Teaching* the Gospel," *"Preaching* the Gospel." Even the April issue, though mainly concerned with an Easter theme, described "Sacrifice and Sacrament" as a way of *enacting* the gospel. Likewise the December issue will take a positive theme—that of *"Living* the Gospel."

By contrast, the present issue deals with a negative function of the ministry—*"Defending* the Gospel" against whatever makes it seem false, or irrelevant, or effeminate, or unimportant. As Mr. Harper says here, in "The Gospel—GI Issue," the chaplain is like Nehemiah's workmen, needing not only a trowel but a sword."

Dr. Casserley analyzes the causes of irreligion in our culture generally. Mr. Harper, a former chaplain, diagnoses the situation peculiar to military service. Dr. Shoemaker provides an example of give and take in an imagined conversation with a skeptic.

The fourth major article leaves the field of "apologetics" to deal with "missions" today. Yet Dr. Lamott is writing about defense also, for he has in mind the need of chaplains overseas, to meet the challenge of interpreting Christianity in relation to rival religions.

In 1957 a major event in the religious world will be the Faith and Order Study Conference, at Oberlin College, Oberlin, Ohio, Sept. 3-10. Sponsored by the U. S. Conference for the World Council of Churches, the National Council of Churches in the U.S.A., and the Canadian Council of Churches, this will be the first Faith and Order meeting ever held in North America. Its theme will be "The Nature of the Unity We Seek." Seventeen regional study groups—from Honolulu to Saskatoon—have been at work since early this year preparing for the over-all study.

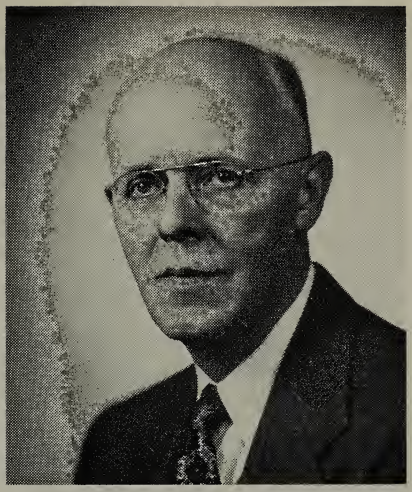
To take advantage of this fundamental rethinking of the nature of the unity Christ wills for his church, the editors of The Chaplain, both of whom are members of the Faith and Order Study Group of the Washington Area, plan to relate these studies at every point to the experience of military chaplains. Major articles in 1957 will probe relation of the chaplaincy to our growing unity in Christ, at the same time seeking to understand a concomitant growth of denominational consciousness.

Are government pressures making for greater unity among churches? Are such pressures to be welcomed or resisted? Does the conception of a military chaplaincy make for unity? What is a chaplain anyway? The Chief of Air Force Chaplains recently said, "the military mind in the chaplaincy comes, not from the government or armed forces, but from chaplains themselves because the church has not given them a philosophy."

Beginning, therefore (in the February issue), with basic questions of a philosophy of the chaplaincy and finally (in the December issue, 1957) applying the results of the Oberlin conference to chaplains, we solicit your help as we seek the mind of Christ in your present calling.

—J. A. L.

The New Strategy in Missions



BY WILLIS CHURCH LAMOTT

ONE of the first letters I received from Japan following the Second World War came from a chaplain, unknown to me, who had celebrated Holy Communion for a Japanese congregation in a provincial city on World-wide Communion Sunday. To him this was an experience that probably would never be surpassed as a testimony to the existence of a world-wide Christian community transcending the divisions of mankind and prophetic of the eventual realization of a truly Christian world.

In 1945 Henry P. Van Dusen wrote a little book, *They Found the Church There,* subtitled "The Armed Forces Discover Christian Missions." In it he described from statements made by military personnel the amazement with which they discovered that wherever they went in the South Pacific and elsewhere, they found fellow Christians. To all of them this meant a new understanding of Christian missions and, we hope, a new dedication to the ecumenical missionary movement.

As a theological professor I

Dr. Lamott is now professor of Christian missions at the San Francisco Theological Seminary after spending 19 years as a missionary of the Presbyterian Church in Japan and nine years as a missions executive in this country. Articles from his pen have appeared in the New York* Times *Magazine,* Religion in Life, Harper's Magazine, *and the* Reader's Digest. *His latest book is* Revolution in Missions, *published by Macmillan in 1954.

have come in touch with men whose call to a church vocation was traced to experiences they had had with fellow Christians from other lands whom they had met while serving in Europe, in the South Pacific, or in Japan and Korea. Some of them have now returned as missionaries to the lands where these discoveries were made.

Such observations as these, which might be multiplied many times, call attention to a fact that few American Christians realize, namely, that the age of foreign missions has passed and the age of the World Mission of the Church has been ushered in. The Church of Jesus Christ has been established in practically every land under heaven, as a result of the pioneer missionaries of the past 150 years. And, although there are now more Americans serving as foreign missionaries than ever before in history, these men and women are serving in different capacities than before. They now work with the "national" church (we do not say "native" any longer) wherever they go, as helpers, assistants, or fellow laborers, instead of supervisors and directors. Or, if they serve in the latter capacity, it is at the request of, and under the direction of, the church in the land to which they go. Rather than "missionaries," they are frequently called "fraternal workers."

The above-mentioned fact has produced a revolution in missionary principles and practice that must be reproduced in the minds of all who are concerned about the world-wide extension of the Christian fellowship. Anyone going abroad in any capacity should realize that somewhere there he will find men and women of a different race and culture who are one with him in acknowledging Jesus Christ as Lord of their lives. Frequently they must be sought out. The initiative must be taken by the visitor or resident abroad. But the response will be sure to be heart-warming.

The object of the World Mission today is to increase the strength of the World Christian Community and to assist the church in every country in taking the gospel to its fellow countrymen. For such a task, it is obvious that our supply of available foreign missionaries or fraternal workers will always be insufficient. In many instances nationalistic foreign policies limit the number of professional missionaries who can enter a country. In all cases it will be seen that a too close tie-up with foreign religious organizations such as missionary boards or societies will be interpreted as a form of Western cultural imperialism and may react against the progress of the church.

In the light of this situation, emphasis is being placed today upon the importance of the Christian witness of nonprofessionals

who go abroad in the line of secular duty but who look upon their work in diplomacy, technical assistance, business, or the armed services as an opportunity for giving their Christian testimony. Sometimes such a witness can be given mainly by living a consistent Christian life, in contrast with the caricatures of Western culture given through our motion pictures, popular songs, and the many bars and night spots abroad that are designated by the adjective "American."

A further step can be taken by the visitor or resident American. He can demonstrate the "heart" of Christian America through individual efforts of friendliness as well as by supporting and showing interest in social projects such as orphanages, hospitals, rural reconstruction, and special campaigns. Some secular organizations do not encourage their representatives to align themselves with the national church—as, for example, in Moslem countries. But where this can be done, it is one of the most effective ways in which these nonprofessionals can work.

The influence of a small number of active Christians in the occupation personnel in Japan who sought out the church and assisted in its work has been so incalculably great that one wonders what would have happened if hundreds instead of dozens of young men and women of this type had been present and active in this way during the critical years following the war.

The time has come for a new missionary movement to arise, composed of world-minded men and women and families who will seek appointment to foreign posts under government and private agencies with a view to using their secular vocations as channels of Christian service. That many are now doing so is our greatest hope that the world fellowship of Christians can be made a greater reality than it is today.

The encounter with one of these "Younger Churches" is liable to be disillusioning as well as inspiring. Disillusion will come when the visitor sees the poor equipment, the small size, the forms of worship that differ from those to which he is accustomed. Inspiration will come when he sees in the leaders and in the humble lay Christians the same devotion to Christ and his Kingdom, the same zeal for spreading the gospel that he noticed at home. Sometimes, indeed, he will find these younger Christians far more zealous than those in his home congregations. Points of criticism will arise; but whatever these may be, it is well to realize that these churches are no longer our "branch offices," established in order to reproduce our type of denominational emphasis abroad, but authentic parts of the world-wide body of Christ —no longer our children or step-

children, but our brothers in the world Christian community.

Many visitors will be shocked by the lack of interest shown in our denominations. As the Anglican Bishop of Dornakal once said, "We Indians are not interested in your controversies of the sixth or the sixteenth centuries." A Presbyterian, for example, will not find a Presbyterian Church as such in India, in the Philippines, in Thailand, in Japan, Lebanon, Iran, and elsewhere where Presbyterian missionaries are working. He will find that in India, Presbyterians from Europe and the United States work through the Church of South India and the Church of North India, in the Philippines and Japan through the United Church of Christ. In the Church of South India, Scotch Presbyterians support a church which accepts the historic episcopate. In Japan 10 different North American societies work with the Japanese church, forgetting that they are Congregationalists, Methodists, Presbyterians, Disciples of Christ, etc., in this new relationship to the Japanese Christian community.

We should all ponder the statement made recently by a representative committee of Asian churchmen, representing many denominations:

> We recognize that we are called into one Body in the midst of a society that is broken into many antagonistic groups. We are eager to set our faces against any imported sectarianism, such as can only add to the barriers that already divide the peoples of Asia. . . . Nothing less than organic church union must be our goal. . . . In this, as in other matters concerning the growth of the churches in East Asia, we must be left free to make our own choice of loyalty under the guidance of God.[1]

In other words, in the Younger Churches today we see church history in the making. The church as we know it and the church we represent when we go abroad is a church that developed its forms and defined its creeds within the framework of Western culture. The church we meet abroad is one that is in the process of developing its forms and defining its own doctrinal emphases. We of the West must realize that we have not written the final word and affixed the period in the course of the development of the church. When we find divergences abroad from our practices, we should rejoice rather than be shocked; for the church today is a World Church in the making, a fellowship in which both East and West will contribute to bring it closer to Paul's definition of the church as the body of our Lord Jesus Christ.

Most of the questions asked today by Americans concerning

[1] Rajah B. Manikam, ed., *Christianity and the Asian Revolution*. [See review on p. 33 below.]

the World Mission are related to the confrontation of Christianity and the non-Christian religions.

The Christian who visits in the Orient or Africa today is disturbed by what he sees. "Why," some ask, "should we ask people to change their religion? They have theirs; we have ours. Shouldn't we leave them alone?"

Others inquire, "Since religion is basic and central to any culture, why should we introduce a religion that will be destructive of an inherited way of life?"

Others, more missionary-minded, are appalled at the degradation and ignorance displayed on every hand, and ask, "How can we expect Christianity, which represents a minuscule minority in every non-Western culture to have any effect whatever in changing the age-old religious systems of the non-Christian world?"

On the surface, Christian missionaries are somewhat aloof from this so-called "conflict of religions." Whether foreigners or nationals, they are intent not on destroying religious systems but in bringing Christ to men. The man who is a Moslem, or a Hindu, or a Buddhist, stands in the same need of Christ as does the secularized American whom we address in evangelism at home. The missionary does not seek to destroy an ancient way of life, for that is being shaken to its foundations by the forces of Western secularism. He brings a new integrating factor into life which is not destructive but healing, and creative in the formation of a new and more adequate culture.

The non-Christian religions must be treated with respect, for they represent an upward groping of man for God. Especially must the *faith* of men be respected; for no matter how misdirected or disfigured it may be, it was implanted in man's heart by the Eternal. We must, in other words, take "general revelation" into account. But, having recognized man's age-long search for God, we must meet it by a proclamation of God's search for man through "special revelation"—in the series of personal encounters with the self-revealing God portrayed in the history of Israel, culminating in the sending of Jesus Christ into the world.

The great gulf between the Christian and the non-Christian is in their experience of God. Nothing in recent developments within the non-Christian religions has yet brought them closer to an acceptance of the Christian revelation. Their concept of God is still vague, or, in the case of Islam, still arbitrary and fatalistic. Millions of non-Christians still seek refuge in a religion compounded of superstition, polytheism, and magic. The hope for continued fellowship with God beyond this life is either clouded by belief in rein-

. . . *continued on page 26*

U. S. Coast Guard Photographs

"OPERATION DEEPFREEZE"

At the bottom of the world, where Navy Chaplains John E. Zoller (Meth.) and Leon S. Darkowski (R. C.) are stationed, the Antarctic summer, from November to March, holds glories like these frozen scenes of solitary grandeur captured by a photographer aboard the USCG icebreaker *Eastwind.*

The *Eastwind* took part in "Operation Deepfreeze I" last year. Her place will be taken this winter by her sister ship *Northwind,* which is scheduled to accompany Navy Task Force 43 on "Operation Deepfreeze II" of the Antarctic International Geophysical Year 1956-57 program.

On the opposite page, chiffon clouds reflected on snow-covered Mount Erebus (13,200 ft. high), ice shattered like glass, and a dark area of open water give the appearance of mild weather at McMurdo Sound. But our men learned from experience that a sky like this means trouble. High winds aloft routed the clouds into these beautiful formations. Usually 24 hours later there followed a furious blizzard.

Above, winds blowing across the Great Ross Ice Barrier ship light snow into the open waters. The barrier here varies in height from 50 to 150 ft. (Turned upside down, this picture, as a contrast to "Deepfreeze," shows a profile like that of the Sphinx of Egypt, in the warm Nile Valley, with sands blowing across it.)

. . . continued from page 23

carnation or presented in terms of sensual rewards and punishments.

The strength of the Christian witness today lies in its witnesses. We are not dealing with religious systems confronting each other, as on a debating platform, but with human beings, men and women who call themselves Shintoists, Hindus, Moslems, or Confucianists. Lost in the intricate maze of modern life, they are seeking the satisfaction of a living faith, and never more so than today. They can find that satisfaction through the lives of their fellows who have become Christian, who have discovered Christ as the guide to faith and life.

No "foreign" missionary can adequately make that witness. Therefore the Younger Churches stand in the central place in the conflict of religions. Evangelism, education, the ministry of health and healing, social service—all these methods are but ways by which native Christians demonstrate the concern of God for the total life of man. Though the infant Christian churches are small minorities, their witness is clear and is having profound effect.

The missionary program in the "foreign missionary epoch," which is drawing to a close, has been compared to a series of commando raids—irruptions from abroad upon the alien coast of a strange people. The strategy of the new era of the World Mission is that of penetration from within, through the witness of the men and women who compose the churches established during the pioneer age of missions. To assist these churches in their witness is our great task as American Christians today, and should continue until a truly ecumenical, genuinely world church comes into being.

A SELECTED BOOK LIST

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A TALK WITH . . .

Spiritual Skeptics

by Samuel M. Shoemaker

Rector of Calvary Episcopal Church, Pittsburgh

I WANT to "talk" here as I should talk if I were sitting opposite a modern person who opened up the conversation something like this: "Parson, I think your intentions are good, and I believe in some of the things you are trying to do. But I find myself unable to accept the basic idea on which your case rests. I am just skeptical about the whole religious business."

Though I never held this position, I am very sympathetic with people who feel as he does. There are thousands of them in our society, and they cannot be ignored. But there are some things I want very much to say to them.

I should want to say to such a man something like this:

My friend, the believer and the skeptic live in the same world. We come up against the same kind of problems and circumstances. We must make our theories out of life as we encounter it. Living in the same world, confronted with the same necessity to make decisions, baffled by the same questions, sometimes overcome by the same evil and drawn to the same good, we have come to divergent attitudes toward life.

You doubt if the facts will substantiate a spiritual interpretation of it, while I think that is the only thing that makes any sense of it. You doubt or are not sure whether there is a God, and, if there is, whether he is personal. And I believe in a God who is personal and think the best likeness we ever had of him is Jesus Christ.

I ask you to think, first, not of our divergent outlooks on life, but of our common problem. Life itself is the problem. We both live the same life. We have either got to get on with it or else commit suicide. You, no less than I, must

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come to a position which involves at least this much loyalty to life and faith in it, that it is worth living as well as we can live it. And if you are a reasonable and decent human being, as I have every reason to think you are, you have already evinced a great deal of faith about life.

You evidently think it is worth your loyalty and your best effort. If you say to me that any decent person believes as much, I come back at you and ask you what made you decent in the first place, and remind you that there are a good many people who are not—people who just try to exploit life, or keep a grudge against it, or just feel sulky about the whole experiment of living. I insist that, in your basic loyalty to existence, and your desire to make life as decent as you can, there is implicit a great deal of faith.

I want to go a step farther. I think you have absorbed the best faith you have from the atmosphere about you, from other people who hold it more completely and more consciously. This outlook is not nearly so much your "own" as you have been in the habit of thinking it was.

The outlook is "yours" in that you really hold it and believe it to be true. But is not more of it borrowed than you have been willing to admit, especially in the best part of it, like the part where you say to yourself that, of course, you accept high ideals of honor and of service? Is there not, in your every act, an assumption that human life is itself precious and deserving of consideration? Where did you get that idea from? Maybe there is a touch of Greek influence in it, but it has been greatly enhanced and personalized by what Christianity has done to it.

This belief would never have grown so strong in the world if there had not been a considerable number of people who believed that men are God's children and that there inheres in them something of the absolute worth which God put into them. Watch what happens (for example, in Germany a few years ago, or in Russia today) when the idea of God is obliterated as systematically as possible. High beliefs about human life do not persist in spite of a hostile climate, except in the few who are ready to die for what they believe. The hostile climate kills them eventually, sometimes very soon.

Of course, the great corollary of this nobler view of life is freedom. You assume that you believe in freedom in every move you make, in every decision you reach, in every thought you think. We assume that freedom is better than tyranny and slavery. But there are millions in the world who have forsaken such a view, because they have lost the framework and destroyed the climate in which alone this view can thrive.

Man is constantly thinking that

he has wound up progress in his society tightly enough so that it will catch and hold, like a pawl on a ratchet. Certain Christian decencies have got so interwoven in the accepted values of our society that we take them for granted, we assume them to be as abiding as the air we breathe. But they are nothing of the kind. The Communists have moved even the landmarks of objective truth in scientific investigation; if the conclusions do not come out along the party line, they must be abandoned.

Have we thought that the reports of scientists in their laboratories, meticulously and scrupulously honest, were themselves products of a civilization that believes in honesty? that these men, who might disavow any religious beliefs, are in their characters and integrity and human concern the products of religious beliefs in other people? Men of faith and of moral convictions were responsible for most of the best elements in our culture and civilization.

Such men alone seem capable of being their custodians now. Without the continuous transfusion of these same ideas and ideals into the life of our society—through schools and homes and churches—have we any reason to suppose that in another couple of generations they may not have begun to lose their force altogether?

One of the reasons why it is so impossibly hard to deal with Russia now is that we of the free world unconsciously accept a set of working values, such as the worth of life, and of having words mean what they say, which the Soviets emphatically repudiate.

My skeptical friend, you are privileged to live in a land where the best things were created by men who believed in God and tried to be Christians. You and many more like you may be men of the finest integrity and character; you may be much better persons than some of us who profess more belief. But I think there is more hope in us than in you, because we acknowledge the Source of our blessings, and are therefore less likely to let them be filched from us while we sleep.

However well we do with our lives, our philosophy is sound. Your mere naturalism has little power in it to keep men thinking and living on high levels.

So my first appeal to you, my skeptical friend, does not concern the salvation of your immortal soul; it may be said to concern more immediately your hide and safety. There is a severely practical consideration to be remembered here. Our free, democratic world, which Toynbee calls Christian, is beset on all sides by a mighty force that is out to destroy faith and freedom root and branch.

If we do not believe that freedom and faith are cognate and interdependent, Karl Marx be-

lieved it all right. Listen to him: "The democratic concept of man is false because it is Christian. The democratic concept holds that each man is a sovereign being. This is the illusion, dream and postulate of Christianity."

I say, if you are going to keep the fruit, you must nourish the root. If you let the roots die, if you let others cut them from your tree or put poison in the ground where they lie, you are helping to destroy the fruit. The completely anomalous and to me untenable thing about your position is that while you enjoy the practical results of previous Christianity and would hate to see human rights, the dignity of life, and freedom disappear from your world and the world of your children, yet your theoretical beliefs do nothing whatever to support and maintain these things, but rather are deeply allied to those forces that would destroy them.

All materialism is akin to all other materialism. American materialism is willy-nilly a cousin and even a brother of Russian materialism. People who want to keep freedom are simply bound to be concerned with the maintenance of faith. Therefore my first appeal to you is to forsake your skepticism on a basis of simple loyalty to life and what makes life valuable.

Of course you know that there are many great minds among scientists who have long ago abandoned the materialistic position. Have you read Lecomte du Noüy's *Human Destiny?* In it he tells us that he thinks there is about one chance in two billion that the universe could have occurred without a Creator. He says we must "recognize our inability to account for evolution without the intervention of a parascientific 'anti-chance.'" He also says that "our entire organized, living universe becomes incomprehensible without the hypothesis of God." Such statements put belief in God beyond the realm of credulity and irrationality and make it highly reasonable.

But, of course, the great question of religion, once we believe in God at all, is the question: *What kind of God is he?* That he is infinitely powerful, and infinitely knowing, we must accept; he must have some tremendous counterpart of what we call consciousness if he willed this universe into being. But is he indifferent to human life and history?

Did he create all this and then give it a push and send it hurtling down the chasms of time and of space without further interference from him? Science cannot tell us. Neither can philosophy. They can think and guess, they cannot say for sure, though it looks as if creation needs *sustaining* as well as *starting.*

It was, as you know, the genius of the Jewish people to come first to believe that God was righteous

and holy and that he was the God of the whole earth. Such "truth" is intuitional in nature; but it has this much of working validity, that once people come face to face with it the gods of paganism become unreal and fictional. There is a vast difference between the way a genuine Jew or Christian believes in God and the way a Greek believed in Zeus or Athena.

But then Christians came to believe something more. When they sought to interpret what had happened in Palestine 20 centuries ago and had to account for the sinless and astounding Person of Jesus, who not only manifested obviously supernatural power again and again when he was here in the flesh but who, they implicitly believed, rose from the dead after dying as a sacrifice for the sins of man, they had to say that only one interpretation was fitting. This Person did not just have God in him—all of us have at least a slight measure of him—but this Person *was* God. "In the beginning was the Word, and the Word was with God, and the Word was God."

You say to me: This is faith, this is interpretation. Yes, I know it is; but it is faith and interpretation going to work on indisputable facts—facts with which you, as much as they of that early time, must reckon. No man can dispute the fact that faith in this Person constitutes the heart and essence of the Christian religion. Believing in God and the Golden Rule is not distinctive Christianity. Distinctive Christianity is believing that Jesus was the Son of God, that he lived a human life, died on the cross for our sins, and rose from the dead on the third day.

To accept such a faith is to take a very long leap from where you are. You can begin where you are, with what you believe about him. If you think him the Best history ever saw, start there. Seek to learn about him. Study the Epistles and see what the Early Church thought about him. Study the Gospels and see there his human life, but hear also his stupendous claims, such as, "All power is given unto me in heaven and on earth."

I remind you that to accept his teachings but to reject his interpretation of himself is to take a position which I think cannot permanently be held. Can he be right about life and truth, and wrong about himself?

Start with him, however, where you can, believing as much as you can believe, and following as closely as you can follow. I think you will wind up, not merely holding what I believe to be a true theological position about him, but rather so deeply drawn to him in admiration and in faith that you, too, will say, "Lord, to whom shall we go? Thou hast the words of eternal life." And, "My Lord and my God."

Between your honest intellec-

tual difficulties, and what I think can be their final resolution in the kind of faith I have just outlined, there are some steps to be taken. I am not going to ask you to gulp the whole paraphernalia of Christian theology at once. But I am going to ask you to do three things:

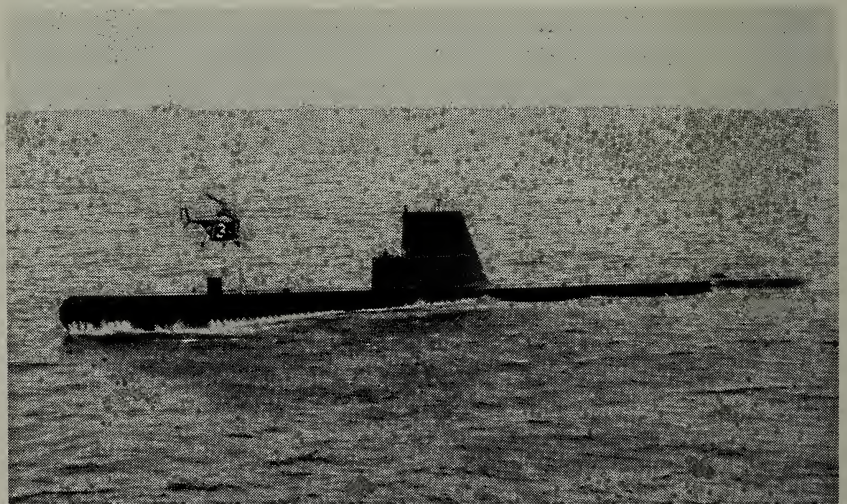
1. *Pray.* Open yourself to whatever is God. Don't fill your image of him with your own ideas—just let the God who really is make himself known to you in Christ and in the silence of your own soul. Prayer is laying yourself open to God and his truth.

2. *Read and study.* Many of us have read many more technical books about our own daily job than we have read books about the faith and how to acquire it. Intellectual books, devotional books, and practical books about faith will help you move ahead.

3. *Obey all the light you see.* Keep by you the great verse in John 7:17—"If any man will do his will, he shall know of the doctrine." That is an invitation to faith by *experiment.* It provides, I think, a genuinely scientific and experimental approach to Christian faith. Seek to do his will. Surrender your practical will to his, in everything possible. The more you try to live the life, the more you will come to accept the faith.

God bless you and send out his light and his truth that they may lead you and bring you to himself and the joy and peace of believing!

Chaplain M. S. Ernstmeyer, transferring by helicopter from the USS *Princeton* to the USS *Catfish*, brings the ministry of religion to the crew of the submarine en route to Kure, Japan.



REVIEWS

Christianity and the Asian Revolution, ed. RAJAH B. MANIKAM. Friendship 1956. 293 pp. $2.50.

The eyes of the world are on Asia today, and the United States is closely involved in all that happens on that awakening continent. Christian missions have made heavy investments there of life and funds, and many American Christians are observing with deep interest the emerging "younger churches" of Asia.

For a comprehensive survey of the tumultuous life of Asian peoples and its effect upon Christianity, one could not find a better book than this collection of essays edited by the Rev. Rajah B. Manikam, for many years secretary of the East Asia office of the World Council of Churches and the International Missionary Council.

Section I describes the complex forces that make for a revolutionary situation in this vast area containing more than half the world's population. Reaction against Western "imperialism, colonialism, economic exploitation, white superiority" and such has been a factor in the new mood; but even more important is the positive search for political freedom, economic justice, and social equality.

A study of the political and economic situation in different countries and of contending ideologies leads up to a valuable chapter on Christian concern for the Asian revolution. The churches are beginning to realize that they must make a total witness to the whole community.

The second section of the book describes the religious resurgence that is taking place in East Asia, and the relation of revitalized ancient religions to political and national aspirations. Here is a good short course in the history and present condition of great ethnic religions—Hinduism, Buddhism, Islam, and various new religions and sects. A live question among theologians today, the Christian approach to non-Christian religions, is dealt with in a brilliant chapter. The writer, Principal J. Russell Chandrawn of Bangalore, sees all religions being judged, fulfilled, and redeemed in the gospel of Jesus Christ.

The third section pictures the churches in the Asian context, their present condition and outreach, and the tremendous unfinished task before them. Interesting details about the church in each national or social group are presented. For example, one may read the story of the vigorous, self-supporting church of 600,000 members among the Bataks of Sumatra. Churches, both stronger and weaker ones, are facing the terrific challenges of nationalism, secularism, and aggressive communism.

The days of "missionary colonialism" are past. Today the churches of the West can only work in partnership with the smaller but growing churches of Asia. "As you in the West think of

the ways in which you can help to strengthen the Church's witness in East Asia, we ask you to remember that we need men and women who can live out with us God's answer to a divided world. The total needs of the world must be met by the total resources. . . . Do not send us missionaries who will look at each other critically over denominational walls. . . . We need missionaries who are ready to work in full fellowship with those whose traditions and ways of worship may be very different from their own. . . . We do not forget that we are a part of the Church Universal. . . . We are grateful for our God-given national heritage, and we shall strive together to hold it so that it may never divide but only enrich all nations. What we have, can be offered to Jesus Christ, so that in His hands it may be used, far beyond our ability, for the healing of the nations of the world." These brief quotations are from the concluding chapter, "Asian Churchmen Speak."

Not only every Christian American visiting Asia should read and ponder this book, but all Christian leaders in the United States who have any concern about the future of Christianity across the Pacific.

—Frank Wilson Price, *Director, Missionary Research Library, N. Y. C.*

The Bridges of God by Donald A. McGavran. Friendship 1955. Cloth, $2.50; paper, $1.50.

Here is a book that fits perfectly into the missionary emphasis of this issue of The Chaplain. It not only says that present-day missionary programs must meet the crises of a revolutionary era, but it comes forward with a strategy for such a change.

Throughout the book the author is advocating the "People Movement" (wherein peoples in their normal relationships, and because of them, are "discipled") as the method that must supplement and even supplant the "Mission Station Approach" with its one-by-one conversions, which, good as they are, all too often isolate the converts from their natural associations.

In support of his strategy, Dr. McGavran harks back to the beginnings of Christian groups and finds there that the power of these groups lay in their emphasis on relationships. The "bond of relationship was the bridge over which the faith passed."

You may not agree with this analysis, or you may enthusiastically endorse it. You can scarcely be indifferent to this book, which Dr. Kenneth Latourette, in the Introduction, describes as "one of the most important books on missionary methods that has appeared in many years."

—Florence R. Creeger, *Washington, D. C.*

Naught for Your Comfort by Trevor Huddleston. Doubleday 1956. 254 pp. $3.75.

This is a perfect companion piece to Alan Paton's *Cry, the Beloved Country*. The big difference is that this analysis of conditions in Johannesburg, South Africa, is factual, with living examples and illustrations by a clergyman whose 12 years of selfless consecration shine forth in almost every word. (Father Huddleston has been recalled to England as thanks for his unceasing labor to better the living conditions of the natives.)

The book is absorbing and engrossingly told, reflecting a personality that

inspires, generates enthusiasm, and arouses admiration. The chapters deal with conditions relating to labor, housing, racial segregation, police state, fear, poverty, malnutrition, anti-social economy, frustration, lack of imagination, restricted education (which he calls "education for servitude"), the "iron curtain" on travel inside and outside the country, and total absence of recreational facilities.

Typical of the author's style are statements such as these: "Africa is a cruel place. She lives by extremes. . . . It is not crime that matters, it is control. . . . There are too few people who even begin to care. . . . The Church sleeps on."

May this reviewer add that there seem to be indications that the deeply religious Dutch Reformed people are giving closer attention to the theology and ethics of racial separation. This does not deny the fact that some churchmen appear to be running ahead of the government in plans for total segregation from the blacks. The government is receiving overwhelming evidences that the total segregation which is demanded of it is impossible.

Even in South Africa, as elsewhere throughout the world, total segregation is beginning to be seen as unattainable.

—James V. Claypool (Capt. CHC, USNR), *Secretary, American Bible Society*

Korea Tomorrow: Land of the Morning Calm by Kyung Cho Chung. Macmillan 1956. 384 pp. $5.95.

A more nearly accurate title for Kyung Cho Chung's *Korea Tomorrow* would be "Korea Yesterday and Today." For that is what the book really is. The author is a Korean, educated in Japan, Seoul, and the United States, and is currently on the faculty of the Army Language School in Monterey, California. What he has done is to give a comprehensive account of his native land, its geography, ethnography, history, and culture. About a third of the volume covers the years since 1945. Its chief value is its inclusiveness. It is not alone in its field, but it brings the story more nearly down to date than do its competitors. Its statistical tables are useful, especially those of the current or near-current scene. Its bibliography is admirable, and there are good maps and a convenient glossary.

No one writes without a bias, whether acknowledged or unacknowledged. Being a Korean, the author tends to glory in his country's past and to minimize its weaknesses, both of other years and of the present. Yet he attempts to be objective and does not entirely ignore the dark spots.

Quite understandably, he is very critical of Japan and has much to say of the exploitation of Korea and its people by that country. He is also against Communism and Communist rule, whether that be of the Russians, the Chinese, or the puppet regime in the North. Yet the book is not propaganda. It is an honest effort to give a balanced and dependable picture.

The historian could wish for more accuracy. For instance, it is simply not true, as is stated on page 4, that "Korea, until it was annexed by Japan, had retained its independence." Such a sweeping statement ignores the occupation of much of the North by China under the Han Dynasty in the second and first centuries before Christ and by the

T'ang Emperors, and passes over the Mongol conquest and the long vassalage to China. Nor was Catholic influence brought from China in the 17th century, as the book tells us, but in the latter part of the 18th. In the Sino-Japanese treaty of 1895 it was only China that recognized the independence of Korea, not both countries, as the author implies. In its treaty of 1876 with Korea, Japan had already acknowledged that status, presumably as a way of denying Chinese suzerainty. These errors suggest that where the author leaves the field of history he must also be checked with care.

When these strictures have been recorded, recognition must immediately be added of the important contribution of the book. If the limitations are remembered, here in a single volume the reader will find a survey of Korea today with enough background to place it in perspective.

Kyung Cho Chung has here frankly and clearly set forth the difficulties in which its geographic position has placed that unfortunate land. Too small to defend itself against powerful neighbors, yet so strategically placed that each of them is jealous of possible control by one or more of the others, the only prophecy which can be safely ventured about Korea tomorrow is that the peninsula will continue to be a bone of contention.

—KENNETH SCOTT LATOURETTE, *Emeritus Professor of Missions and Oriental History, Yale University*

(Reprinted by permission from the *Saturday Review*, March 10, 1956)

To Whom Shall We Go? by D. M. BAILLIE. Scribner 1956. viii + 199 pp. $3.00.

Is a theology which cannot be preached worth teaching? That query ought to start a lengthy discussion. Are teachers of theology likely to be good preachers? Perhaps "good" must be defined; yet, even without definition, the implication is not obscure. D. M. Baillie is recognized as a theologian of some distinction, especially because of his Christological study *God Was in Christ*. Could he preach? Well, he had almost 20 years of a pulpit ministry before he left the parish for the rostrum ministry of the Divinity Hall. Now 25 of his sermons have been posthumously collected and offered to us.

The publishers are to be commended for persuading John Dow, professor emeritus of Emmanuel College, Toronto, to write a memoir of Donald Baillie. Here are 19 pages that tell us—intimately, seriously, and joyously—about this Scottish-born preacher-theologian with the international and ecumenical reputation. It is important that this memoir be read before the sermons are studied, for it gives us the "feel" of the man. The author of the sermons is then no longer a stranger to us; he is our

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minister. We want to hear him preach, and preach to us.

More than half the sermons are addressed to University congregations; six are linked with Lent and Easter; three center on the Lord's Supper; the remaining three focus on special occasions. All deal with some phase of life and work, or doctrine and its ethical fruit, of the faith and culture.

In Presbyterian fashion a text is chosen for each sermon, and is sometimes exegeted and expounded with thoroughness. On occasion, it is used as a motto; sometimes it is just a primer. The technique of "question and answer" is regularly used to develop the thought, with a tendency to play with negative arguments before turning to the positive and biblical answers. The style is oral: short sentences, good use of rhetorical question, helpful transitions, and a sound avoidance of both gobbledegook and cliché. Donald Baillie could preach.

If you have read *God Was in Christ,* you will want to read *To Whom Shall We Go?* If you have not read *God Was in Christ,* then read *To Whom Shall We Go?* first. That will drive you to the other. This teacher-preacher will show you how to combine an enthusiasm for the Word of God with a lively personal interest in human beings. Is there much more that anyone, in a book, can do for chaplains?

—James T. Cleland, *Dean of the Chapel, Duke University, Durham, N. C.*

Christ and His Church by Anders Nygren; trans. Alan Carlsten. Westminster 1956. 125 pp. $2.50.

The achievement of unity in Christendom seems to be a task that is hopeless because the views of the various communions are so divergent. However, after reading this thought-provoking book by Nygren one is able to see a ray of hope for unity in the approach that he takes. The author takes as his point of departure Christ who is himself the unity of the church. His thesis is that the church has its foundation in Christ and that nothing else can be the basis for unity of the church. For him, the unity of the church is a given reality. With this as a beginning point in any ecumenical discussion, Nygren maintains that church organization becomes secondary and is only the means whereby the unity of the church is expressed externally.

Nygren warns against ecumenical nervousness and impatience, which become threats to real unity in the church. He believes that when unity is viewed as an already existing reality, a place is then reserved for ecumenical patience. While the author is concerned chiefly with inner and spiritual unity, he does not ignore the fact that real unity must assume some external form and visible expression. Nygren classes as erroneous the two views proposed in ecumenical discussions of the relation of the Lord's Supper to unity. "Inter-Communion is neither a means of nor a goal for the unity of the Church" (p. 123).

The author begins his book by showing the connection between the church and the gospel. Since the gospel is nothing other than a message about Christ and since there is an inseparable connection between Christ and the church, then the church must be a part of the gospel. After concluding that Christ is inseparable from the church, Nygren

goes on to discuss what faith in Christ is. He gives an excellent brief treatment of the Jewish messianic expectations and the realization of those expectations in Jesus. Following this discussion, the author takes into consideration the designation of the church as the "body of Christ" in the teaching of the Apostle Paul.

Anders Nygren, bishop of Lund and formerly professor of systematic theology in the University of Lund, is well known throughout the world as a capable scholar and churchman. As a scholar he is known by his book *Agape and Eros* and his commentary on Paul's Epistle to the Romans. As a churchman he is known through his active participation in ecumenical conferences.

In my opinion Nygren has given us the answer to the ecumenical problem, and it is hoped that his advice will be taken into consideration.

—T. C. Smith, *Associate Professor of New Testament, Southern Baptist Seminary, Louisville, Ky.*

Adventurous Preaching by James H. Robinson. Channel 1956. 186 pp. $2.50.

Out of a rich and varied ministry in one of the world's great population concentrations, Dr. James Robinson, minister of the Church of the Master in Harlem, presented the 1955 Lyman Beecher Lectures at Yale Divinity School, perhaps the most distinguished lecture series on preaching in America. Dr. Robinson was the first Negro clergyman to be invited to join this brilliant succession. His book *Adventurous Preaching* is the result of that series, and is an engaging volume, always revealing a deep passion for human souls, sometimes stark in its indictments of our society and the hesitancy of the church to face the desperate needs of our time.

Dr. Robinson makes a searching judgment upon the lack of communication between pulpit and pew, and pleads for a language on the part of preachers that can reach those who hear and wait to be fed. At another point, the author lays bare the terrible loneliness that can descend on a pastor, and the resultant spiritual ill-health, unless he can find comrades in the ministry with whom he can share his deepest thoughts and disquietude.

Perhaps nowhere in the volume is there more clear-cut prophetic insight than in his devastating analysis of the American involvement in the sins of race and materialism, all the way from our own nation to South Africa. The grim outlook that this involvement holds for our mission enterprise makes one tremble as James Robinson draws from his own world-wide travels and conversations. The author rises to great heights in presenting the preacher's responsibility to people of various occupations and interests who are caught in this web of race and materialism.

This book is not all analysis. Dr. Robinson's final chapter, "Hope Beyond Despair," is true to the Christian gospel's assertion that there is a divine remedy for our human situation.

One could wish that Dr. Robinson had drawn more fully on his vast store of experience as a preacher and pastor dealing with the particular, creative element of the Christian gospel when it is addressed to crisis communities—as all Negro communi-

ties are. We must wait for someone to enrich our total Christian community with those insights and powers that Negro Christians have found in the gospel while they have faced overwhelming odds.

All in all, however, this is a book that will enlighten the mind and stir the imagination of all who are committed to the Christian faith.

—GARDNER TAYLOR, *Pastor, Concord Baptist Church of Christ, Brooklyn, N. Y.*

An Adventure in Love by W. TALIAFERRO THOMPSON. John Knox 1956. 155 pp. $2.50.

This book is a most welcome relief from the books that tell you how to adjust your neuroses to those of your wife and thus make your marriage a songful harmony. In contrast to the usual insistence upon the mastery of the abnormal, this wise author seems to assume that the family with which most of us have to deal is composed of normal parents and normal children. That is why the ordinary reader will find himself nodding his head and thinking, "That's me, all right," "That's my boy," "That's my wife."

That is why the book is so helpful. As the author takes you through the bases for a Christian marriage and home, through the days when the children are small, and on into the years of school and adolescence, any person can see himself where he is now and recognize situations with which he is now dealing or must presently deal. The wisdom of a man who has lived with his wife and six children and has made a point of observing and thinking about them, and about a host of others, comes to bear upon those situations. This wis-

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An Adventure in Love

W. T. Thompson

This new book is full of help for the vexing problems of family life. In everyday terms it tells how to use the power of Christian love to meet these problems.

There are chapters on love and marriage (including advice on how to make it life's richest friendship); on handling children from pre-school age through adolescence.

Dr. Thompson is a Presbyterian seminary professor; has been assistant director of a large boys' camp and a semi-pro shortstop. He writes as a grandfather who has been a keen observer of human nature.

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dom is honest, good sense—composed of proper proportions of scientific knowledge and "common sense."

For intelligent young people who are thinking not only of the here and now of engagement and marriage but of the time when the family lives and grows, this is the best I've seen. It reminds me of Wieman's *The Family Lives Its Religion,* but it is much more broad and general in scope.

—Joe Dana, *Editor of* The Link

New Concepts of Healing by A. Graham Ikin (Introduction by Wayne Oates). Association 1956. 261 pp. $3.50.

In a day when the amount of material on faith healing is matched only by the amount of divergence of opinion, a book that purports to bring together insights from medical, psychological, and religious sources is sure to find a rather wide audience. This theme, coupled with the fact that Wayne Oates has written an Introduction and gathered certain appended material, will appeal to many readers who have not heard of Graham Ikin, though she is certainly not unknown on this side of the Atlantic. In her native Britain she has an impressive background of experiences in psychotherapy and psychiatric research, and was a prominent member of the Archbishop of York's Committee of Doctors and Clergy.

In addition to the main body of the book, there is a lengthy Appendix (100 pp.) containing data which, though available heretofore, have not to my knowledge been gathered in one place until now. These include the listing of clinical training opportunities for theological students, reports of various commissions and seminars of one sort or other which have explored various dimensions of faith healing and the relationship between clergy, psychotherapists, and physicians, plus assorted statements of various points of view on the contemporary scene, such as Christian Science, para-psychology, and the like.

Ikin's thesis, which runs through the book like a refrain, is that health is possible only in terms of the whole man. She rejects categorically any body-soul dichotomy and deplores the fact that in our day the physician is regarded as concerned with treating the body only, while the clergyman is interested only in the soul. Throughout, she pleads for a joining of hands in the task of bringing health, a team approach wherein each discipline performs its unique function only in terms of the other rather than in opposition to the other. In defending this point of view, Ikin begins with a citation of various New Testament references to healing, feeling that these give ample justification for the church to concern itself with healing today. Thence she turns her attention to comtemporary insights from psychiatry and psychotherapy that indicate the unity of man. To support her conviction that healing takes place in other than purely physical processes, she quotes at length from such writers as Agnes Sanford, Elsie Salmon, Rebecca Beard, and others. In conclusion, she returns to her basic thesis, appealing for the various groups concerned with the welfare of man to form an effective alliance.

With Ikin's general thesis practically no one would disagree, though there are certainly wide points of dis-

agreement when it comes to the implications of this concept of wholeness. It is one thing to say that man is a unit—the psychosomatic writers have been reminding us of this fact, and the theologians have been saying it for years. It is quite another to spell out what this means when John Jones or Mary Smith has an ache or pain. What is needed now is not a call for co-operation but serious attention to the way in which the co-operation can be effected. It is therefore disappointing to find the material in this book presented in a way that scarcely lends itself to promoting the unity of approach for which the author pleads. Her uncritical use of various faith healing reports is not likely to impress the family physician who must treat the patient now; her generalizations from the biblical material will not likely encourage the parish minister who deplores excesses in faith healing but is certain that a materialistic view is inadequate. What might have been an incisive and penetrating investigation becomes an apology for the fact of faith healing as such with little effort to sift through conflicting reports for the kernel of truth that is surely there. Though the author pleads for impartiality and integration of effort, her eagerness to prove the validity of spiritual healing causes her to forsake the objectivity that is essential in the confusion of claims and counterclaims.

This is, therefore, a book of opinion rather than analysis. Though quite legitimate, this approach will probably not bring about the rapprochement that everybody is for in some sense or other. The careful reader will find much of value here; but in the end he will lay the book down realizing that he must still wait the day when a responsible author will bring together argument and evidence in demonstration of that basis of agreement and unity of effort to which all may give wholehearted support.

—William B. Oglesby, Jr., *Professor of Pastoral Counseling, Union Theological Seminary, Richmond, Va.*

Books Received

●

American Protestantism by T. Valentine Parker. Philosophical 1956. 219 pp. $3.75.

Christian Perfection and American Methodism by John L. Peters. Abingdon 1956. 252 pp. $4.00.

The Church in Southeast Asia by Rajah B. Manikam and Winburn T. Thomas. Friendship 1956. 171 pp. $1.25.

Claim These Victories by J. Clyde Wheeler. Bethany 1956. 144 pp. $2.50.

East from Burma by Constance M. Hallock. Friendship 1956. 120 pp. $1.25.

Israel, the Eternal Ideal by Irving Miller. Farrar, Straus & Cudahy, 1955. 148 pp. $2.75.

Addresses of publishers whose books are mentioned above

Association Press, 291 Broadway, New York 7, N. Y.

Channel Press, 159 Northern Blvd., Great Neck, N. Y.

Doubleday & Co., 575 Madison Ave., New York 22, N. Y.

Friendship Press, 257 Fourth Ave., New York 10, N. Y.

John Knox Press, Box 1176, Richmond 9, Va.

The Macmillan Co., 60 Fifth Ave., New York 11, N. Y.

Charles Scribner's Sons, 597 Fifth Ave., New York 17, N. Y.

The Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa.

NEWS ROUNDUP

CHAPLAINS

Kenneth M. Sowers has replaced **Wayne L. Hunter** as Comptroller in the Office of the Chief of Army Chaplains. Chaplain Hunter has been reassigned overseas as Seventh Army Chaplain, in the Army's European Command.

In preparation for his new assignment, Sowers studied one year at George Washington University, receiving the degree of master of arts in public administration.

Before coming to the Chief's office, Hunter was a member of the staff and faculty of the Chaplain School.

The following chaplains were among those recently honored with the degree of doctor of divinity:

Edward B. Harp, Chief of Navy Chaplains, received the degree from Catawba College, Salisbury, N.C., where he preached the baccalaureate sermon.

Frank A. Tobey, Deputy Chief of Army Chaplains, received the degree from his alma mater, Gordon College Divinity School, Beverly, Mass. This was the second honorary degree ever awarded by the 67-year-old college.

USAF Chaplain **Maurice R. Holt** received the degree from Whitworth College, Spokane, Wash.

R. R. Marken, a Disciples minister who is district chaplain of the Ninth Naval District, with headquarters at Great Lakes, Ill., recently concluded 25 lectures on the subject "The Moral, Educational, and Spiritual Program for the U.S. Navy." The lectures were delivered to NROTC students at 13 universities in the Midwest. He also addressed the students at Iliff School of Theology. Colo.; Huron College, S.D.; and Jamestown College, N.D.

Navy Chaplain **George W. Thompson** (Amer. Bapt.) has published a tract, *Establishing My Home in America,* for Japanese brides of American servicemen. Designed to help win Japanese brides to Christ, the pamphlet was distributed, through the chaplains, to these brides entering the U.S. through the Port of San Francisco. Then contacts were made with Christian people in the communities to which they went.

Nazarene Chaplain **John T. Donnelly,** at Eglin AFB, Fla., has responsibility for what is believed to be the largest Sunday school in the U.S. Air Force. He reports that about 950 children are registered in the base program and the average weekly attendance is over 800. The school is staffed with a director of religious education, five superintendents, 35 teachers, and many "second" teachers. The base motor pool provides six buses that carry the majority of the children to and from classes.

A series of conference seminars on the theme "We Work Together," held by the U.S. Naval Hospital at Corona, Calif., for clergy of the area, was so greatly appreciated that the senior chaplain, **H. Allison Porter,** thinks other armed forces hospitals may wish to plan a similar series.

The commanding officer, Capt. **Julian Love,** M.D., who is known for his wonderfully cordial co-operation with chaplains, provided—from his own staff and from nearby hospitals and churches—speakers on some 20 topics ranging from "The Mother

PI CHI SIGMA

For Women of the Air Force

PI CHI SIGMA was organized in 1954 at Offutt AFB by **Chaplain Roy M. Terry,** who is seen above with the first officers of Alpha Chapter. Afterward assigned to Westover AFB, he carried with him this idea of a society for Protestant Women of the Air Force, and soon Chi Chapter sprang up there. (A similar organization for Catholic women—the Lisieux Society—was started at Offutt by **Chaplain Stanley Spiewak.)**

The purpose of Pi Chi Sigma is twofold: "to promote fellowship" among the women of the Air Force and to "direct their lives toward higher goals by helping others." Each membership card, signed by the chaplain and the president of the society, contains this simple pledge: "This day I will dedicate my heart as a temple wherein Thy light shall shine, lighting the path of personal living and the path of service to my fellow men wherein I may prove myself worthy of the love of God."

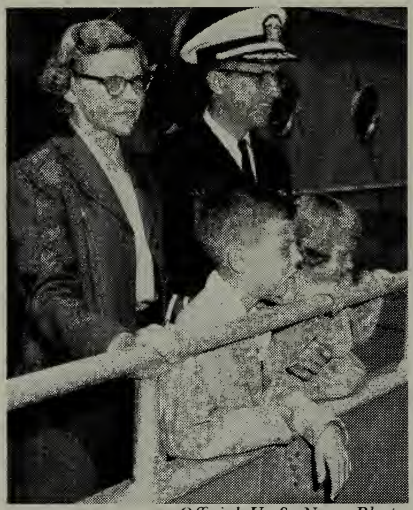
The program of Pi Chi Sigma includes not only religious projects but recreational and cultural activities as well. One or two Sundays a month the members meet for a breakfast program, then attend the chapel service in a body. Recreational ventures have included wiener roasts, picnics, Service Club dances and parties. Missionary work is part of the program. A few of the more fortunate members had the privilege of attending the Spiritual Life Conference held last year in the Blue Ridge Mountains of North Carolina.

and Her New Baby" to "When Death Comes."

Commendation Ribbon with Metal Pendant was recently awarded to Lutheran Chaplain **Albert F. Ledebuhr.**

A Certificate of Achievement has been awarded to Disciples Chaplain **Claude R. Ingram** by Maj. Gen. Thomas R. Harrold, Fort Hood, Texas, for duty accomplishments during assignment to Fort Hood from April 1953 to May 1956.

The following Lutheran chaplains were recently promoted to temporary captain, USAFR: Theodore J. **Kleinhans,** Daryl G. **Meyer,** Arthur W. **Wingo,** and Melvin E. **Witt.**



Official U. S. Navy Photo

Aboard the USNS *George W. Goethals,* Navy Chaplain George Felder, Jr., and his wife and children watch the ship pull away from a New York pier and head for Germany. The Felders arrived in Bremerhaven on June 29.

Before receiving orders for Germany, Chaplain Felder was stationed at Parris Island, S. C. He is a veteran of World War II and the Korean conflict.

Recent promotions in the Army Reserve include the following:

To lieutenant colonel: Chaplain John F. **Cagle** (Meth.) and Chaplain Russell O. **Kirsch** (Prot. Episcopal).

To major: Chaplain Martin J. **Bohn** (UP).

To captain: Chaplains John A. **Dick** and Herbert L. **McClain,** Jr. (Pres. USA); and Chaplain Edward L. **McCall** (S. Bapt.).

PERSONALITIES

Joe Dana, formerly editor of THE LINK and director of the General Commission's Department of Service to Armed Forces Personnel, has gone to Blackburn College, Carlinville, Ill., as chaplain of the college and professor of religion and philosophy. The college is affiliated with the Presbyterian Church, USA.

The only seagoing radio broadcasting station in the world, the Coast Guard Cutter *Courier,* has a new commanding officer, Capt. **John Herbert Wagline.** Operating in the Eastern Mediterranean off the Island of Rhodes, Greece, the *Courier* is one of the major relay points for Voice of America broadcasts.

Walter W. Van Kirk, executive director of the Department of International Affairs of the National Council of Churches, died of a coronary thrombosis, July 6, on Wellesley Island, N.Y. He was scheduled to fly to Germany July 9 for the 10th anniversary meeting of the Commission of the Churches on International Affairs, which he helped to found.

James W. Carty, Jr., religious news editor of the *Nashville Tennessean*

A group of USAFE chaplains are seen at Chateau de Bossey, Celigny, Switzerland, where they attended a week of courses given by the Ecumenical Institute of the World Council of Churches.

Seated at the left, front row, is Dr. Robert S. Paul, British Congregational minister who is assistant director of the Institute.

(and frequent book reviewer for THE CHAPLAIN), spent the summer in Tanganyika, East Africa, with a team of five literacy experts sent by the National Council of Churches.

For the first time in the history of the Protestant Episcopal diocese of Massachusetts, a Negro priest has been appointed archdeacon of Boston. He is **John M. Burgess,** formerly canon of the Washington (D.C.) Cathedral and Episcopal chaplain at Howard University. In Boston he will supervise and develop a strategy for 13 missions and "aided" parishes.

The highest office a layman can hold in the Methodist Church (president of the Judicial Council) is for the first time filled by a Negro—**J. Ernest Wilkins,** assistant U.S. secretary of labor.

INTERNATIONAL

An **Israeli** archaeological expedition has unearthed what are believed to have been the armory and food stores of the ancient Jewish fortress of Masada, built by Herod the Great on lofty rocks overlooking the Dead Sea. Holding out two years after the destruction of Jerusalem in A.D. 70, this mighty citadel fell to the Romans when its 960 defenders—all members of the fanatical sect of Sicarri—committed mass suicide with their short-blade daggers rather than be taken. Their story is told by Josephus in his *Wars of the Jews.*

An important discovery was a piece

of papyrus (dating A.D. 72 or earlier) written in the same script used by scribes of the famous Dead Sea Scrolls. This fact, says Dr. Aharoni, leader of the expedition, establishes "beyond doubt" the early dating of those scrolls.

An English-style castle, with 800 acres of land, between the **New South Wales** towns of Young and Greenethorpe, is being acquired by the Methodist Church of Australia for development as a rural training center for boys from both city and country parishes and, later, as a conference and vacation site. The castle was originally intended for use by visiting British royalty.

The voyage of the second *Mayflower* from Plymouth, **England,** to Plymouth, **Mass.,** has been postponed from this fall to next April. It was feared that the arrival of the ship off Cape Cod might be ignored amid all the excitement of a presidential election. Carrying 30 passengers (many having links with the original Pilgrim Fathers) and a crew of 21, the 180-ton vessel, built of sturdy English oak, will set sail April 2. It will be permanently moored off Plymouth, Mass.

At Strasbourg in October, a great Protestant assembly modeled on the German Kirchentag is being held by the Lutheran and Reformed churches of **Alsace-Lorraine.** In accordance with the theme—"The Lord said, Where is your brother?"—study and action groups are set to deal with such matters as family life, rural and labor problems, prostitution, the Algerian problem, and European political questions.

The "Luther House," in which the great reformer lived while attending the Latin school in Eisenach, **Germany,** has been reopened after extensive repairs. It was badly damaged in World War II.

Crime is declining in **Ireland** to such an extent that prisons in Cork and Sligo are to be closed. Minister of Justice James Everett says the average number of inmates in the country's jails last year was 396, as against 683 in 1946.

India has reduced its acreage devoted to the production of opium from 700,000 in 1905 to 70,000 today.

Honor from his Alma Mater came to Marion J. Creeger in June when Heidelberg College, in Tiffin, Ohio, conferred on him the degree of doctor of divinity. The Rev. Dr. Creeger is executive secretary of the General Commission on Chaplains and Armed Forces Personnel.

Pacific Fleet Chaplain R. M. Schwyhart, in a Memorial Day service this year, acts for donors in laying wreaths aboard the USS *Arizona* in memory of RADM Isaac C. Kidd and E. C. Hamilton, S 1/c, USN.

Official U. S. Navy Photo

NATIONAL

The Navy Chapel, Miramar, Calif., took second prize in Class I (churches seating more than 300) at the recent joint meeting in Atlanta of the Church Architectural Guild of America and the Bureau of Church Building of the National Council of Churches.

Under the leadership of Dean Douglas Horton, of Harvard University Divinity School, a unique interdenominational enterprise—**Pine Mountain Institute**—is being developed near Gorham, N.H. Summer conferences here will be designed to foster a broad ecumenical approach to the Christian faith. Pine Mountain has already been host to work campers, state conferences, and village church groups. In addition, it offers special annual institutes.

A National Academy of Religion and Health has been formed in New York City, the first of its kind.

The new academy, with offices in the New York Academy of Medicine, will sponsor research into the relation between mental health and religion "or the absence of religion." It will also try to develop departments of mental hygiene in theological seminaries.

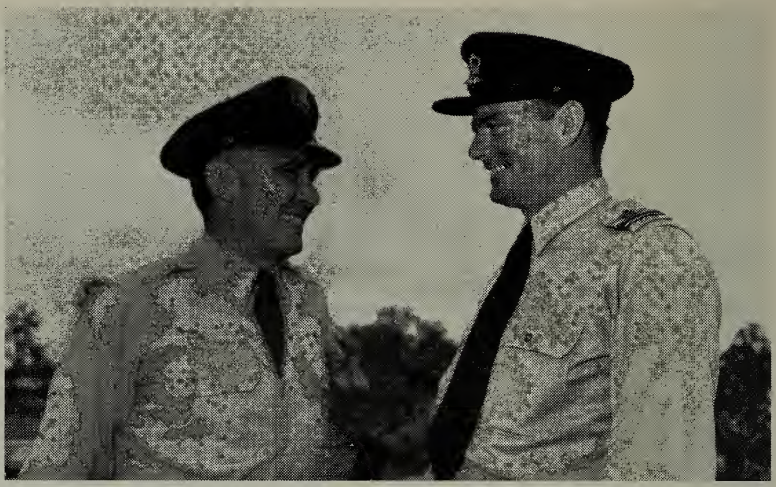
Advisory Council members include Albert C. Outler, Paul Tillich, and William C. Menninger.

"The Lindisfarne Gospels," one of the greatest treasures of the British Museum, is being published in a facsimile edition by Philip Duschnes, rare book dealer of New York, in two volumes at $375. This illuminated Latin manuscript of the Gospels will be printed in Switzerland and limited to 680 copies.

The million-member Evangelical Lutheran Church has voted to apply for membership in the World Council of Churches. Lack of such membership was the chief obstacle remaining in the path of a proposed merger in 1960 with the American Lutheran Church and the United Evangelical Church.

EDUCATION

The nation's major Protestant churches and theological seminaries are undertaking a major three-year



The senior staff chaplain for the U. S. Pacfic Air Force, Col. Ormonde S. Brown (*left*), talks with RAAF Chaplain James R. Payne, Anglican padre at Amberley, Queensland, Australia, before "hitchhiking" a flight back to Honolulu.

On a mercy dash to see his dying father in Melbourne, the Australian-born American chaplain had come on the U. S. Air Force Skymaster that brought Coral Sea Week visitor Lt. Gen. James H. Doolittle to Sydney. He returned on the USAF Globemaster that accompanied five Canberra jets on a good-will flight to America.

research study with a view to improving their methods of **selection and training of tomorrow's ministers.** With $85,000 given by Lilly Endowment, Inc., the study will be conducted by Educational Testing Service, Princeton, N.J., under the direction of an advisory committee of educators, church officials, and technical experts. The study is expected to develop a composite picture of the personality qualities U.S. congregations seek in a minister.

Dean Douglas Horton has recently announced five major appointments to the **Harvard Divinity School:**

James Luther Adams comes from the University of Chicago to become professor of Christian ethics.

Richard R. Niebuhr (son of H. Richard Niebuhr of Yale Divinity School), formerly at Vassar, becomes assistant professor of theology.

Paul Louis Lehmann comes from Princeton Seminary to become professor of theology.

Frank Moore Cross, Jr., comes from McCormick Seminary to become associate professor of Old Testament.

Krister Stendahl, a Swedish Lutheran scholar and leader of church youth work in Europe, becomes associate professor of New Testament.

Princeton Seminary voted recently to establish a **school in ecumenics** which will function in co-operation with the Board of Foreign Missions of the Presbyterian Church, USA.

AT YOUR SERVICE

. . . materials and services available to Chaplains

Publications

The Biological Effects of Atomic Radiation, based on a continuing study by more than 100 distinguished scientists, is published in two parts: "A Report to the Public" and "Summary Reports." Free to interested persons who request them from the National Academy of Sciences, 2101 Constitution Ave., NW, Washington, D.C.

What's the Difference in Protestant and Roman Catholic Beliefs?, a best seller in Canada, has been published in the U.S. by Abingdon Press. May be ordered from any bookstore at 25¢ each; $2.50 per doz.

One of the best devotional pamphlets is *The Very Thought of Thee,* containing selections from the writings of Bernard of Clairvaux, Jeremy Taylor, and Evelyn Underhill. Published at 35¢ by the Upper Room, 1908 Grand Ave., Nashville, Tenn.

What to Do When, by Norman Vincent Peale, is really helpful. Discusses 14 common problems (anger, anxiety, frustration, etc.) and offers practical suggestions on what to do when these difficulties arise. No set price. Address Sermon Publications, Pawling, N.Y.

Chaplains in Europe may be able to use the *Interchurch Aid Directory for Church Visitors in Europe,* which may be had from the World Council of Churches headquarters, 17 Route de Malagnou, Geneva. The directory lists names, addresses, and telephone numbers of key persons who can guide and inform visitors regarding European projects carried out with church aid.

Quick Quotes for Church Bulletins, by Paul E. Holdcraft, has over 1,500 messages for weekly calendars and outdoor bulletin boards. Some of the selections you would not use, but there are still enough left to merit the price of 75¢. Published by Abingdon Press. Order from any bookstore.

Book Clubs

AT A FLAT PRICE OF A DOLLAR PER book, members of the Minister's Dollar Book Club (Great Neck, N.Y.) may buy recent books of interest to pastors. No free books for joining or free dividends. Membership involves no obligation to buy any minimum number of books and may be resigned at any time. A description of each month's selection is sent in advance of the shipment.

For a dollar a year, and with no further obligation, you can become a member of the Bookshelf of America, Inc., which can supply any book, on any subject, at a sizable discount if the retail price is $1.00 or more. The discount is 25% except for textbooks, technical books, etc., which carry a 10% discount. For example, you can buy the $6.00 RSV Bible for $4.50, or the $10.00 edition for $7.50, plus 20¢ for mailing.

For free blooklet, address Bookshelf of America, Inc., 1225 Broadway, New York 1, N.Y.

UNITED NATIONS DAY 1945-1956

". . . Now, Therefore, I, Dwight D. Eisenhower, President of the United States of America, do hereby urge the citizens of this Nation to observe Wednesday, October 24, 1956, as United Nations Day by means of community programs that will demonstrate their faith in, and support of, the United Nations and will contribute to a better understanding of its aims, problems, and acomplishments."

June 21, 1956